

Youth

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Edmonton, Alberta

March, 1962



Youth . . . The Golden Age of Opportunity

YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH
(U.C.Y.)

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Winnipeg Diocese	93	122

Front Page:

Top Picture: Village Shewchenkowe, formerly Morynch

Left lower: Shewchenko Museum in his home

Right lower: The oak tree by his house

Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

VOL. 18, No. 3

Edmonton, Alberta

March, 1962

From the Editor's Chair

Within the last few years there has been a new trend within our UCY clubs throughout Canada and that is the establishment of Senior and Junior UCY clubs in the large cities. This necessity has arisen from the different ages which are apparent among the youth in the city as well as the tremendous interest they share. In the country and small towns most of the members are of the same age group and therefore, the need of dividing the club into a Senior and Junior club is not necessary.

The cities present many problems and therefore it may be hard to reach a decision whether it would be better to have one single club or two of them. Granted, if only one club is in operation you will have the senior members as their leaders but will your senior members remain with the club or will they tend to shrug their shoulders and say "Why go, I'm much older than they are?"

This is very understandable since a person who is competing their university education or is now working will not have the same interest as the member attending high school. It is also much harder for an executive to make plans if the groups are combined.

Of course, there are certain activities which could be combined such as Communion breakfasts and other special events.

We must remember that there are a great number of youth working in the city and who could be receiving a further knowledge of their Catholic Faith and the Ukrainian culture. Therefore, let us really make a special effort during this month to really interest our friends to attend the meetings of our own clubs. The executive, I am certain, is working hard, why not give them your support?

May God bless you!

**Thanks For Your Donation
Of \$25.00**

**OUR LADY OF PERPETUAL HELP UCY
OF TORONTO, ONTARIO**

READ YOUR CONSTITUTION

Since there was a recent publishing of the UCY Constitution it was decided at the convention last July that all future amendments be put into supplements until we have enough to warrant reprinting of the Constitution. It was also stressed that these supplements reach all the locals.

These amendments are taken from the minutes of the Convention.

Report of the Constitutional Committee:

1. Recording and corresponding secretary be added to the executive. It means no constitutional change as the constitution does give freedom to appoint as many assistants to their executive as is necessary.
2. That the word "rally or conference" be placed in the constitutional supplement.
3. Typographical error be corrected in the supplement to read - ref. on page 25 to page 20 be made to page 22.
4. Amendments be made in the form of supplements to the Constitution. That all future amendments at the National Congress should therefore be submitted to the organizational committee, thereby doing away with a constitutional committee, until such time as it is deemed necessary.
5. Amendments may be made for a particular Diocese.

Report of the Organizational Committee:

1. That "quarterly reports" or reports similar in nature, be submitted by the Diocesan Executive to the National Secretary of the UCY.
2. That copies of minutes of Diocesan meetings be forwarded as soon as possible to the National Secretary of the UCY.
3. That the Diocesan Executives be urged to complete payment of respective assessments on the YOUTH magazine debt.
4. That permanency of the National Executive at Winnipeg be decided at the next National Convention.
5. That the Diocesan Executive organize UCY Leadership courses in every Eparchy.
6. That the UCY members assist in organizing the Ukrainian Catholic Boy Scouts, Girl Guides and Brownies in their parishes.
7. That the National Executive have closer liaison with the Diocesan Executive informing them of names and addresses after every Diocesan Convention.
8. That one page in Ukrainian language be included in every YOUTH issue. This is to assist us improve our fluency.

Report of the Resolutions Committee:

1. That the executive in each local throughout Canada be led to realize more fully the importance of the UCY in a parish, and that the success in a local depends on the co-operation and combined effort of the members of the executive.
2. That the National Executive emphasize the religious program of the society through such mediums as closed retreats and spiritual exercises.
3. That in order that our National, Cultural and Spiritual traditions be continued in the future, it is essential that our youth be educated in these traditions, and therefore, we strongly urge that our youth be educated in Ukrainian Catholic institutions.
4. That the National Executive appoint the UCY 25th Anniversary Committee which is to be celebrated in 1963 — special consideration be given to Saskatchewan.
5. That the National Convention Committee approve the exchanging of information by the Diocesan and various regionals with the Ukrainian Catholic youth of the United States of America.
6. That the UCY do their share in the beatification of Metropolitan Andrew Sheptytsky by prayers, distributing pamphlets, and assisting financially. Too was added — Whereas Communism is continuing to spread its malignant philosophy throughout the world, and Ukrainians in particular, are paying heroic sacrifices for adhering to their national and religious heritage, we resolve to demonstrate our sympathy in practical and spiritual ways.
7. That the National Executive will have the new membership cards available for the UCY of Canada at a late not later than September 30.

TIPS ON DATING

by Rev. M. Kuchmaiak, C.S.S.R.
Chaplain of St. Mary's Parish
in Yorkton, Sask.

One of the first and greatest problems that arise for many boys and girls in their teens is the problem of dating.

It is a problem because most boys and girls feel drawn into a regular or a program of dating once they have become well established in their teens. They like to date. They want to

date. They may never have dated before. Now it is different. Dating takes on the aspect of something sweet like vacation or a trip around the world.

It is a problem because not every girl can succeed in finding a date, and not every boy has nerve enough to ask for a date. And there are the jealousies and tears and hard feelings that follow on one girl getting all the dates because she is pretty

and another girl getting no dates because she has freckles. If a boy is a star athlete and has good looks besides, the girls flock around him like bees on a flower. If a boy is small, wears thick glasses and cannot even ride a bicycle, he is accepted by the girls only when there is nobody else available. This promotes torture of every acute kind.

Nor is the torture abated by the confusion that is cast upon the subject of dating by the young people's elders. The advance guard, the liberals, the love-lorn columnists of the newspapers, and pagans in general, see no harm in dating under almost any circumstances in any time in life. Foolish mothers, and strangely enough, some of them Catholic mothers, are of the same school. They give no opposition to their son and daughter for dating. In fact they encourage this kind of dating. They are afraid that their beloved child will be left out of the social swirl if steady dating is not permitted and encouraged.

On the other hand, sensible parents, teachers, priests and popes circumscribe steady dating with dire warnings and definite rules. And they give them many weighty reasons for the stand they take. So, what about it, what is the next thing to do?

First of all, what IS dating about which so much noise is made and so many words are written?

You cannot find a definition of dating in the ordinary dictionaries that they hand out in school at the beginning of a new term. If you look up the word in the dictionary you will read about fruit, and about calendars and about other things equally dry and dusty and having nothing to

do with boys and girls. You will not see a word about dating or dates in the only sense that is of interest to a teenager with a heart in his or her bosom.

However, looking up definitions of dating in dictionaries is rather silly. Every intelligent boy or girl knows that dating merely means a boy or girl going out with each other (having arranged the date ahead of time) in order to see a movie or to take a walk or just to sit in the park and chew on a blade of grass.

Dating is not associated with the members of one's family. Thus, a boy would be looked upon as odd in the head if he dated his sister or his mother. He may go swimming with his sister or dancing with his mother; but that is not dating in the strict sense of the word. The boy and the girl who date must not be closely related. This takes in uncles and aunts, nephews and nieces. How would it sound if somebody said to you, "Johnnie went out with his Aunt Mary on a date." You would laugh not because Johnnie went out with his aunt, but because we don't talk about such an association as dating.

One of the causes of dating is the fact that the boy and the girl are attracted to each other, or at least are capable of being attracted to each other in a kind of attraction that is not to be found in any other relationship. It is different from the attraction that exists between a brother and sister, a mother and a son, a father and a daughter. It is an attraction that makes the girl helpless as a clinging vine and the boy as protective as a knight in shining armor. If this attraction is not present, the dating of a particular boy for a par-

ticular girl comes to an end.

Why should boys and girls in their teens be so interested in one another that they enjoy nothing more than going out together on dates?

Before they arrive at their age — boys were primarily interested in boys and girls in girls. To a boy a girl was a delicate, troublesome, mysterious package made up of curls and dresses, and uninterested in doing the only things in life that mattered, such as playing baseball, fishing in the river and kicking a football. Yet, girls were always getting in the way and spoiling a fellow's fun. And if he said anything to them to keep them in their place, they began to cry.

The gradual evolution of this feeling of antipathy into one of interest respect and even affection is the work of God. God wants boys and girls to begin liking each other. Why? Because He wants men and women to do a very special work for Him, or rather help Him in the carrying out of a very special work. This is the work of continuing the human race. This work can be done only through the mutual co-operation of a man and a woman. And this work is most difficult to do if it is not motivated by a deep love that a man has for a woman and a woman has for a man. God has to see to it that men and women fall in love with one another.

How does God work it out? By making men and women attractive to one another; in fact by making men and women so attractive to one another that gradually a man may discover that he cannot be happy unless he shares his life with a woman; and the same with a woman in regard

to a man. And so they get married. And so God's purposes are accomplished.

However, this mutual attraction seldom begins all of a sudden, say when a boy has finally reached the age of 21, without any feeble feelers of attraction starting to develop before that time. It starts slowly, at the beginning of the teens; it grows gradually, during the teens; it comes to full bloom when the marriage and the merging of two lives are a definite possibility. Until it comes in to full bloom, the boys and girls are merely in the process of preparation for the eventual flowering of that great event. They are growing physically, mentally and spiritually. They are learning to appreciate the meaning of the love that can hold a man and woman together for life and of the responsibilities that can flow out of that love.

That is the answer to the question of why boys and girls in their teens are so interested in one another. They are approaching manhood and womanhood.

The Catholic Church is not opposed to reasonable dating amongst boys and girls. Her great concern is to safeguard the association so that it never becomes a source of danger and of sin rather than a source of happiness and good, as God intended it from the beginning. To this end she lays down certain rules, which are after all only the rules of common senses and right reason. The first rule is that no boy and girl, especially in the early teens, should approve to a diet of steady association with the same boy or the same girl all the time. This rule holds even though occasional mothers are found who

say that it is a foolish rule and tell their daughters that they do not have to follow it.

The boy hangs around the house all the time, or visits the house on an average of three or four times a week, and the purpose of this hanging around and of these visits is to be in the company of the girl. Sometimes they are alone in the back room or the basement, at other times the boy mingles with the rest of the girl's family as though he were a member of the family. And mother says nothing about it. She does not warn her daughter. She says nothing to instruct her daughter. She acts as though her daughter were made of wood and not of flesh and blood and tendencies that are inclined to evil because they were twisted and turned in the wrong direction through the disobedience of the first man and woman upon the earth. The parents should send the boy home, telling him that he is always welcome as a visitor, even as an adopted member of the family, but not as yet the official suitor of their daughter.

The only time that steady company keeping is allowed is when marriage is in the foreseeable future. Because

high school boys and girls are not old enough even to think about getting married in the foreseeable future, their dating should not be carried on in such a way as to give the impression that it is little different from a real courtship. This means that the same boy and the same girl, 14, 15, 16, should not make a practise of going out together regularly, as though to say, 'This is my girl!' Nobody else can go out with her. Or, 'This is my boy friend. Let every other girl keep her hands off. We are going steady. This is the thing that the Church says should not be allowed.

The idea of the Church is that boys and girls generally go out in groups, two or three or four couples, there is safety in numbers. Occasionally a boy takes a girl to a show or a party or a dance. But it is done on some special occasion. At other times the dating is group dating.

Boys and girls who follow the advice of the Church in their dating do not get cheated in the marriage market when they are in a position to get married.

High school is primarily for study and learning and for the love.

The Glorious Mysteries Of The Rosary

Submitted by

the Saskatoon Diocesan Executive
1. The Resurrection;

Our Blessed lord compared Himself to a seed, saying that unless the seed fell to the ground and died, it would not spring forth to life. He, now by the power of God rises with the flowers of springtime in the new-

ness of life, and gives to the earth the only serious wound it ever received - the irreparable mound of an empty grave.

The birth of the Son of God in the form of man was made to a repentant sinner, Magdalen, that none of us would be without hope. Thomas the Apostle would not believe until

he had put his hands into the side, and his fingers into our Lord's hands. Thus do we know that our Lord kept not His wounds but His scars as proof of His love: "With these was I wounded in the house of those who love Me."

The Resurrection begins to affect our lives the day of Baptism. When baptized we are plunged into the waters as if "buried in the sepulcher to sin and death; emerging from the waters clothed with grace as the principle of Divine Love, we are like the Christ rising from the tomb in the glory of the Resurrection."

Though we are risen in spirit with Christ, so that "our conservation is in heaven our bodies will not share that glory until our own final resurrection. In the meantime our body must be crucified with Christ's that we may rise with Christ.

On the road to Emmaus on Easter Sunday, our Lord said to His Disciples, "Was it not to be expected that the Christ should undergo these sufferings, and enter so into His glory?" But if that be the law of Innocence, then how shall we, the guilty hope escape from it.

2 The Ascension:

Our Blessed Lord did not ascend to heaven immediately after the resurrection but remained on earth for 40 days, speaking to the Apostles about the Kingdom of God. It was during these days that He gave the details of His Church, which He said would have its visible manifestation at Pentecost.

"And so the Lord Jesus, when He had finished speaking to them, was taken up to heaven, and is seated now at the right hand of God." 'Seated' is a figurative expression of

eternal repose, which He has merited by his victory over sin. 'At the right hand' is a symbol of eternal intercession before His heavenly Father on our behalf.

The Ascension of Christ is the assurance of our own ascension into heaven after the Last Judgment. Not yet ascended in body, we nevertheless enjoy the ascension of our true home in heaven. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us; He will form this humbled body of ours anew, modeling it into the image of His glorified body, so effective is His power to make all things obey Him.

O heavenly Magnet, in each Communion draw our body and blood to Thy own, that already following Thee in heart, we may later ascend with Thee in the flesh.

3. The Descent Of The Holy Ghost Upon The Apostles:

Many have wished that Our Lord had remained on earth, that we might have heard His voice, seen His compassionate eyes, and brought our children to be blessed by His hands. But He said, "I can say truly that it is better for you I should go away; He who is to befriend you will not come to you unless I do go, but if only I make way there, I will send Him to you."

If our Lord had remained on earth, He would have been only a symbol to be copied - not a life to be lived. By returning to His heavenly Father, He could then send both from the Father and Himself the Holy Spirit that would make Him live on earth in His new Body, which is the Church.

The human body is made up of millions of cells, and yet is one be-

by an invisible mind. So on Pentecost, because vivified by one soul, presided over by a visible head, and governed by the Apostles, who were like the cells of a body, became Christ's Mystical Body, because vivified by His Holy Spirit, governed by one visible head, Peter, and presided over by one invisible head, Christ in heaven. Our glorious Church is not an organization, but an organism. As Our Lord once thought, governed, and sanctified through a human body which He took from the womb of His blessed Mother, so now He teaches, governs, and sanctifies through His Mystical Body, humanity overshadowed by His Holy Spirit.

Christ was infallible when He talked through a human body; He still is infallible when He teaches through a mystical Body. Christ sanctified when He forgave sins with human lips; He sanctifies still when He forgives sins through the power of His priests. Christ governed through His human Body, and He governs still. "He that heareth you, heareth Me."

As a drop of blood can live in the body, but cannot live apart from the body, so neither can any of us live the fullness of the Christ life except in His Mystical Body, the Church.

4. The Assumption:

What the Ascension was to our Lord, the Assumption is to our Lady. Certainly she the new Garden of paradise, in which grew the Lily of divine sinlessness and the Red Rose of the Church, should not be delivered over and forgotten by the heavenly Gardener. She, in whose womb was celebrated the nuptials of eternity and time is more of eternity than time. If husband and wife in

marriage are made two in one flesh, then shall not she, who is the new Adam, be also made two in one spirit with Him?

As Christ ascended into heaven to the unity of the divine nature, so Mary is assumed into heaven in the unity of Christ's human nature. Her mystical flight is the event to which our whole generation moves.

Our age of carnalities, which loves the "body beautiful," is lifted out of its despair by the Assumption, to honor a body that is beautiful because it is a temple of God, a gate through which the Word of heaven passed to earth, a Tower of Ivory up which climbed divine Love to kiss upon the lips of His Mother a mystic rose.

5. The Coronation:

Our Lady went into a strange country,
Our Lady, for she was ours
And had run on the little hills behind the houses
And pulled small flowers;
But she rose up and went into a strange country
With strange thrones and powers.
And there were giants in the land she walked in,
Tall as their toppling towns,
With heads so high in heaven, the constellations
Served them for crowns;
And their feet might have forded like a brook the abysses
Where Babel drowns.
And moving in innocence and in accident,
She turned the face
That none has ever looked on without loving
On the Lords of Space;
And One hailed her with her name in

our own country.
 That is full of grace.
 Our Lady went into a strange country
 And they crowned her for a queen,
 For she needed never to be stayed
 or questioned
 But only seen;
 And they broken down under un-
 bearable beauty
 As we have been.
 But ever she walked till away in the
 last high places
 One great light shone
 From the pillared throne of the king
 of all that country
 Who sat thereon;
 And she cried aloud as she cried un-
 der the gibbet
 For she saw her Son.
 Our Lady wears a crown in a strange
 country
 The crown He gave,
 But she has not forgotten to call to
 her old companions,
 To call and crave,
 And to hear her calling a man might
 arise and thunder
 On the doors of the grave.

—(by G. K. Chesterton)

Boys' Closed Retreat At St. Albert, Alta.

ON APRIL 27-29, 1962

For further information contact:

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UCY AND CYO CLUBS ATTEND AT MASS IN VANCOUVER

On Sunday, Feb. 11, 1962, the St. Mary's Ukrainian Catholic Youth club, invited all the Lower Mainland CYO organizations to partake in a Mass in the Eastern Rite. At 3:30 p.m., the St. Mary's Ukrainian Catholic Church at Princess and Pender Streets was jammed to capacity with 450 youth members both the UCY and CYO, also many parents were present from both organizations, all present participated in the high Mass.

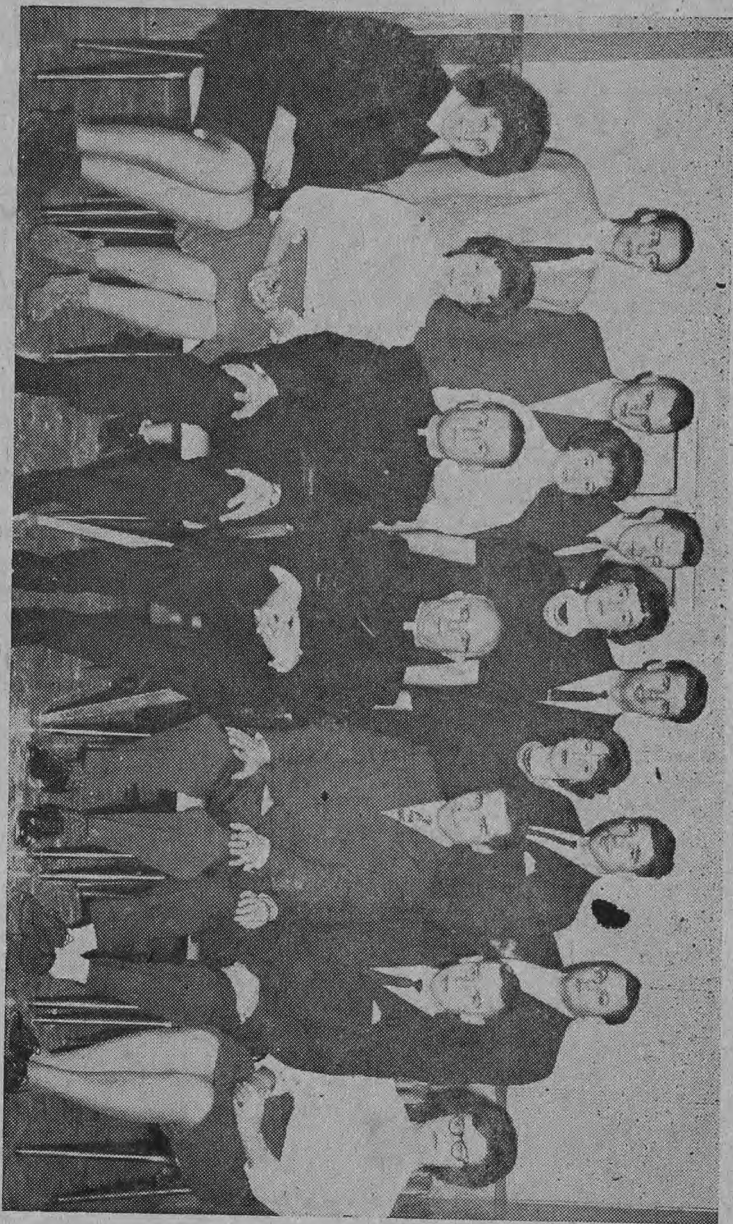
After high Mass there was a Liturgical display and also a display of Ukrainian costumes. Miss Sylvia Sadoway, a recent newcomer to St. Mary's UCY also demonstrated the art of coloring Easter eggs.

Films were then shown and lunch served. After this everyone went to Benediction.

At 7:45 p.m., a youth meeting was held for our members and CYO guests. There were 200 members present from both clubs. Following the business agenda a question box on the Eastern Rite was started, with our Moderator, Father Damien answering the questions. If time had not been a factor this discussion would have lasted all night, as there were many, many questions asked by the CYO members. All questions were answered explicitly by Father Damien and all members thoroughly enjoyed Father Damien's remarks.

A social was then held and was enjoyed by all.

—P. KOCIUBA



1961 - 62 Manitoba Diocesan Executive

Front row: Eleanor Pensack, Janice Hnybida, Rev. Father Bozyk,
Rev. Archbishop Metropolitan M. Hermaniuk, C.S.S.R., Danny
Labay, Don DeSanko, Shirley Bamburak.
Centre row: Mary Mutz, Judy Kubara, Gail Nykon (missing - Bernice
Kominoski).
Back row: Ken Parfeniuk, Edward Mydlo, Ron Lozinski, Elmer
Tatarzyn, Emil Oncharek, Edward Romance.

Diocesan Convention Held At Winnipeg

Diocesan Convention of The Ukrainian Catholic Youth of Manitoba: The convention was opened on November 18, 1961, in St. Andrew's hall. The session opened with a prayer by Rev. Father Byce, and the president, Ken Parfeniuk, gave the welcome to the delegates.

Reports were heard from 10 of the out-of-town delegates and reports were also heard from seven of the local clubs.

Two committees were formed: The first being the nominating committee which consisted of four people: Eugene Gawaziuk, Lorraine Soltis, Emil Oucharek, Ernie Hasiuk.

The second committee formed was the resolutions committee, consisting of four people: Don Desanko, Ernie Hasiuk, Ned Derkach, Barbara Zwarich.

Rev. Father Bozyk, the guest speaker, gave a talk on the purpose of the UCY, the relationship between the parish priest and the youth, and friendly relationship between the out-of-town locals.

Father Bozyk also illustrated a way to keep in contact with the out-of-town locals: by having a correspondent representative from Winnipeg. Representatives were named for the out-of-town locals.

The Diocesan Regional and Locals resolved resolutions for a better working medium with Ukrainian Catholic Youth.

A discussion followed on plans for the next UCY convention.

The main suggestions were: holding the convention on the long weekend in October; trophy to be donated

by the Bishop for the best local in Manitoba; reports to be handed in quarterly.

The convention banquet was held Saturday night, November 18, 1961 at the St. Nicolas auditorium.

His Excellency Maxim Hermaniuk, was guest of honor. Senator Wall and Alderman Slaw Rebchuk were the guest speakers.

The highlight of the banquet was the passing of the gavel by Ken Parfaniuk (past president) to Dan Labay, the newly elected president.

Sunday, November 19, 1961, at St. Andrew's Church, Archbishop M. Hermaniuk officiated at Mass.

A wind-up dance was held at St. Nicolas auditorium, Sunday night, to close the convention. Rev. Father Kristalovich was presented with a gift from the old executive and also the youth of Manitoba.

The convention was a success in the eyes of all present.

Brandon held a rally on January 27 and 28. Six representatives from Winnipeg attended.

An organizational meeting was held at which Brandon was made regional headquarters for the surrounding districts, taking in Sandy Lake, Roseburn, Oakburn and Mountain Road, Newdale.

Oakburn held a rally on February 25.

Tyndall also held a gathering on February 25 to promote better relationships between the country and city locals.

The diocesan will be holding a Movie Nite on March 10, 1962 at St. Nicholas auditorium. The movie is

"Come to the Stable", starring Loreta Young. It is the story about two nuns and their adventure in a jeep. Refreshments will be sold and all proceeds will go to the diocesan convention on June 30, 1962. All Youth in Winnipeg and outlying districts are cordially invited to attend.

PRAYERS FOR VOCATIONS —

Dear Virgin Mother Mary, thou art regarded as the Perpetual Help of all religious communities, since they are so dear to thy Son Jesus. Our need for many more good subjects is very urgent now, for the harvest is still abundant and the laborers too few. Mother of Perpetual Help, thou art never invoked in vain. Direct then to our community many young souls fitted for the religious life. There are those who feel the divine attraction for the perfect life, but fear to enter, seeing only the sacrifices but not the reward. Obtain for them courage to forsake the world and take up Christ's easy and His light burden. The world needs many more MARYS to love Jesus and make Him loved. Guide, dearest Mother, to our beloved community many, who are animated with the desire for their own perfection and for the salvation of immortal souls.

May we deserve this favor by living as true religious, close to thee and to thy Son. Amen.

(Indulgence 7 years)

Send, O Lord, workers into Thy vineyard.

(Indulgence 500 days)

St. George's, Saskatoon Held Alumni Dance

Our third annual Alumni dance was held on Saturday, Feb. 24 at St. Peter and Paul church auditorium. The gala event was attended by a capacity crowd of over 300 guests, including former and present UCY members, as well as many parishioners and their friends.

The excellent music of Johnny Kolyynchuk's orchestra, which ranged from Latin American to peppy Ukrainian numbers, well-received refreshments and a delicious buffet luncheon served at midnight, were all thoroughly enjoyed by our guests.

The frequent outbursts of laughter heard from every quarter as old-time UCY'ers table hopped to meet old friends made one another wonder just how much mischief our UCY clubs of a few years ago must have been involved in, or perhaps they were commenting on our version of a UCY basket hanging prominently in the centre of the hall.

A huge "Welcome Alumni" sign decorating the front of the auditorium and multi-colored lighting enhanced a festive atmosphere to be long remembered. To those who missed it, words will not do justice to the event. Our best efforts might better be turned in the direction of inviting you to attend our next Alumni Dance to see for yourselves.

We would like to thank all our club members who worked so hard selling tickets and doing the many other tasks that went into making this the best Alumni Dance yet. Our object of raising money for the parish hall building fund was rewarded as net proceeds of \$165.00 were realized.

ANNUAL REPORT OF TORONTO UCY DIOCESAN EXECUTIVE

Meetings:

Executive	26
Toronto Regional	7
UCY Leadership B of D	3
Ukrainian Youth Council	5
Ukrainian Catholic Youth Council Toronto Eparchy	5
Planning Pilgrimage Ancaster	1

New Locals:

St. Basil the Great	Toronto
OLPT Sr.	Toronto
St. George's	Oshawa
St. Mary's	Burlington
St. Nicholas	Hamilton
St. Michael	Coniston
Christ - King	London

Locals:

St. Josaphat's Teen	Toronto
St. Josaphat's Sr.	Toronto
OLPH Teen	Toronto
Holy Eucharist	Toronto
ABVM	Montreal
St. Michael	Montreal
St. Basil the Great	Montreal
Holy Ghost	Montreal
St. John the Baptist	Ottawa
Holy Ghost	Hamilton
Transfiguration	Kitchener
St. Mary's	Grimsby
Holy Ghost	Welland
St. Cyril and Methody ..	St. Catherines
St. Mary's	S S Marie
A of Our Lord	Ft. William
St. Vlad - Olga	Windsor

Activities:

Dec. 11, 1960 — Young People's Conference (Latin Rite)
Jan. 14, 1961 — New Year's Greetings - Bishop Borecky Palace

Jan. 22 — Unity Octave Day throughout Eparchy

Feb. 5 — Ukrainian Catholic Workshop, Toronto

Feb. 10 — UCWL Diocesan Convention, Toronto

Feb. 17-19 — UCY Girls' Closed Retreat, Toronto

Feb. 23 — Reception for Bishop Malanchuk of France

Feb. 26 — Christopher Leadership Courses - 6 weeks

Mar. 26 — Day of Recollection - Boys - Toronto

April 14-16 — Visited Montreal Regional

April 30 — Originated Burlington UCY

May 22 — Ancaster — SSMI Pilgrimage program

June 25 — Pilgrimage - Ancaster

June 30 - July 3 — Ukrainian Catholic Congress, Saskatoon

July 8-9 — Unveiling Taras Shevchenko monument, Winnipeg

Aug. 6-20 — UCY Leadership Courses, Sudbury

Aug. 27 — Opening of St. Josphat's Parish School

Sept. 16 — Visited Bishop Borecky Courses report

Sept. 17 — UCY Picnic, Toronto

Oct. 7 - 9 — UCY Rally, Toronto

Oct. 21 — Visited Grimsby UCY

Oct. 27-29 — Visited Ottawa UCY

Nov. 5 — Mass for Holy Father throughout Eparchy

Nov. 12 — Communion breakfast St. Basil's, Toronto

Nov. 12 — Assisted at Silver Tea for

Mount Mary Immaculate Academy
for girls, Toronto

Nov. 19 — Visited Burlington UCY

Nov. 21 — Reception for Father Da-
nyliak (past UCY member) study
in Rome, Toronto

Nov. 28 — Film reception of Uk-
rainian Council KC, Toronto

Dec. 10 — Visited London UCY

Dec. 16 — UC Brotherhood Diocesan
Convention, Toronto.

Finances:

Bank Balance —

UCY Leadership Acc't. 19.91

Debts:

Youth assessment 1959 200.00

Delegate to congress 100.00

TOTAL \$300.00

New appointments:

Father Peter Hrabec, OSBM, re-
placing Father N. Swirsky, OSBM.

Mr. Ed Skiejka, Montreal, replac-
ing Mr. Julian Zajic, Montreal.

Mr. Walter Petryshyn, Toronto, re-
placing Mr. A. Stelmachovich, Tor-
onto.

Tyndall, Man. Held Regional Rally

Tyndall held a regional rally on Feb. 25. Approximately 12 members from Winnipeg met at Father Bozyk's residence at Gonor, Manitoba and from there they proceeded to Tyndall. The orchestra in attendance was the "Rhythm Orchids". Ray Labay volunteered to act as master of ceremonies for the social. The dance ended at 10 p.m., after which Father Bozyk gave a talk on the organization of Regionals. Don DeSanko, diocesan vice-president, gave an interesting talk on the diocesan and its functions, and the idea of a

new membership system. A regional was organized for Tyndall, Gonor, and Cooks Vreek. The CYO and UCY of Tyndall are operating closely together. Tyndall was elected as head of regionals for the surrounding districts. Meetings are to be held periodically to organize spiritual and social activities. A broom ball tournament is planned for the near future. Refreshments were served and the dancing continued until midnight. On the whole, the gathering was considered a success.

Two patients bumped into each other outside the door of the psychiatrist's office.

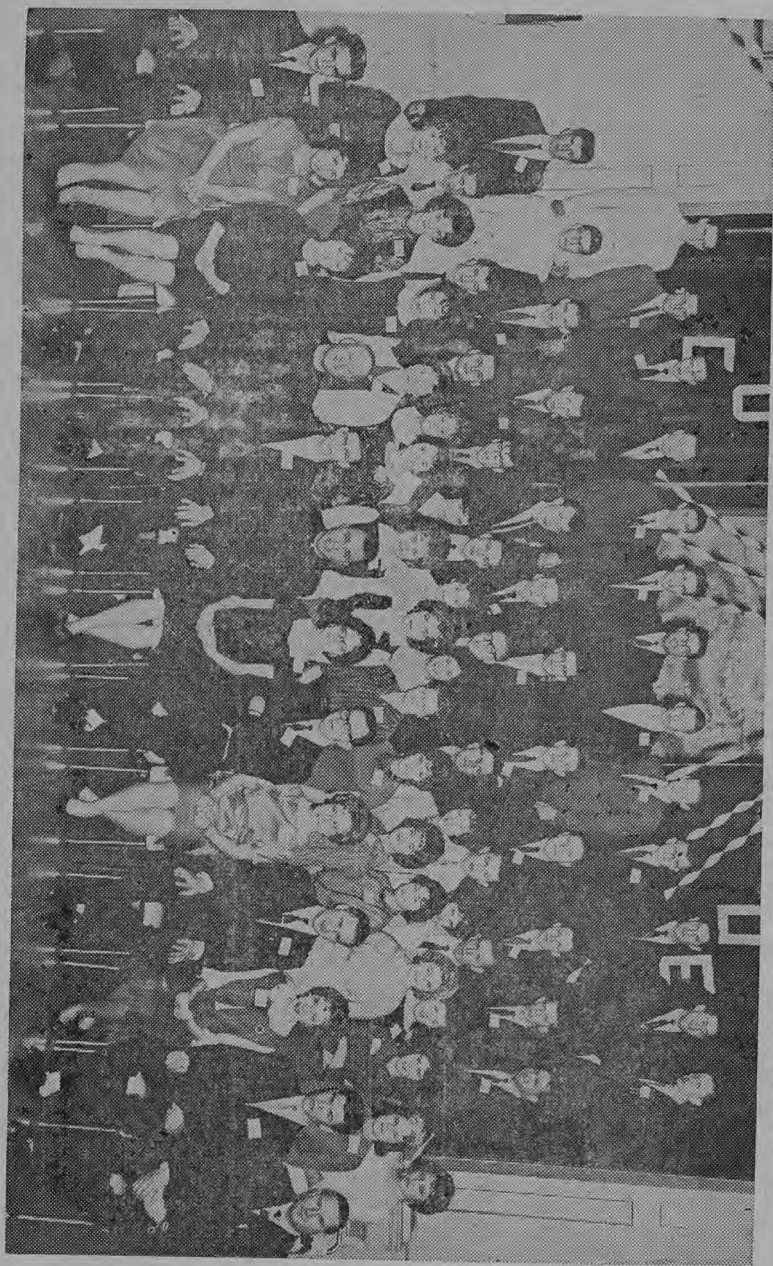
"Pardon me," apologized the one, and then asked: "By the way, are you coming or going?"

"Man," replied the other, "if I knew for sure I wouldn't be here at all."

A small town editor found himself short of material, so he set the Ten Commandments in type to run without editorial comment.

After the paper was published he received this letter from a reader: "Cancel my subscription, you're getting personal."

YOUTH RALLY HELD AT BRANDON, MANITOBA



Young Woman Know Thy Dignity

For many years women fought for their right to take a place in the business world. Today, this has come about and young women hold positions that in past years were considered only for men. It has therefore been proven that the feminine intellect is not inferior to the masculine. An accomplishment? Yes! But one that must not take precedence over the basic essential truths of your vocation as a **woman**.

Being a part of public life, you are exposed to the confusion and the questionable competition that necessarily comes with this involvement.

Always, there is the danger either consciously or unconsciously you will become the cold, practical calculator that achieves much in the eyes of the world, but at the sacrifice of your personality and womanly attributes. Do this and you rob humanity of precious endowments God wished to provide through women.

If, therefore, you refuse to play your role, there is none to replace you.

When this is done consciously, you are directly responsible — just as for any other action involving free will.

It is when such a perversion comes about unconsciously that it is most pitiful. The atmosphere you are exposed to becomes quite natural and, indeed will infiltrate itself to become an established attitude. As a result, advancement at any cost, recognition and glory, merited or not, and personal gratification come to the prime essence of life.

Let us not forget that if in the eyes of man, God has designated women to a humbler role in life, due to the fact that much of its nobility remains unseen, it is not for this fact less great than in His own eyes.

Shakespeare, condescendingly in Hamlet, allow an old fool named Plonius one great moment of wisdom when the playwright had him say:

"This above all - to thine own self be true;

And it must follow as the night the day,

Thou canst not then be false to any man."

Young woman, this is your challenge — to remain in all you attempt to do, a **young woman**.

JOAN DANYLYSHEN

It was the Christmas holiday season and handsome Signor Morellie, straight from Italy, was a house guest in America. After a round of Yuletide parties, Signor Morelli sat recalling the pleasures of the evening.

"You know," he remarked to his hostess, "there was one young lady who stood over there." He pointed

to the archway which was heavily laden with mistletoe. "She stood and stood there for about 20 minutes before I realized she had been smiling all this time in my direction."

"Yes," replied his hostess, "what did you do?"

"What did I do?" echoed Signor Morelli, "I did what any gentleman would have done, I got her a chair."

ЩЕ ОДИН ВІДДІЛ УКЮ В ЕДМОНТОНІ

В місяці жовтні минулого року основано Відділ Українського Католицького Юнацтва при церкві св. Юрія Побідоносця в Едмонтоні. Основуючі збори скликав о. Володимир Тарнавський, настоятель парафії, що й є тепер духовним провідником Відділу УКЮ церкви св. Юрія. Відділ має 28 членів. До Управи вибрано: Любомир Костів — голова, Анна Мазурик — заст. голови, Віра Іванишин — писар, Михайло Татчин — секретар, Володимир Мартинків — член Управи; до Контрольної комісії вибрано: Петро Жайворонек і Ярослава Хмелик.

Наш Відділ УКЮ відбуває щомісяці сходи, на яких духовний провідник голосить реферати, що що поглиблюють нашу релігійно-національну свідомість. По рефератах відбувається дискусія, яка в великій мірі причинюється до того, що поодинокі члени УКЮ краще засвоюють собі предмет виступаючого реферату.

В місяці лютому члени нашого Відділу в неділю 25 брали участь у Службі Божій, що правилася в їхньому наміренні та приступили спільно до св. Тайн.

Віра Іванишин

**З'ІЗД УКРАЇНСЬКОГО
КАТОЛИЦЬКОГО
ЮНАЦТВА У БРЕНДОНІ**
Для гідного започатку-

вання Ювілейного Року 1962, дня 27 січня ц. р. відбулася в Брендоні конвенція Українського Католицького Юнацтва. На цю конвенцію крім Молоді УКЮ з Брендону, прибула Молодь УКЮ з Вінніпегу, Мавтен, Ровд Сенді Лейк, Ньюдейл, Шов Лейк і Овкбурн. З Вінніпегу приїхав теж провінційний президент УКЮ Данило Лабай і член Управи провінційної Екзекутиви Роналд Лозинський.

Конвенція почалася бенкетом, а потім були промови й привіти. Господицею бенкету була Леся Ваврух — голова УКЮ в Брендоні. Головним промовцем був ВПрепедобний о. Н. Годований, ЧНІ, ігумен і директор Колегії св. Володимира в Робліні. ВПреп. о. Н. Годований говорив про обов'язки нашої молоді супроти Бога, Української Католицької Церкви, Українського Народу та Канади, про дуже важний обов'язок молоді задержати українську мову, традиції та звичаї. "Молодь повинна бути гордою за своє українське походження. Як канадці ми повинні збагачувати канадську культуру цінностями української культури. Як католики ми повинні знати добре свою віру і свій прекрасний український обряд. Наша Українська Католицька Церква повинна бути для нашої молоді джерелом сили й заохоти до правед-

ного життя. Теперішній зматеріялізований світ не дає людині внутрішнього задоволення, тому слухно сказав св. Августин: “не-спокійна душа моя доки не спічне в Тобі Боже”, — тому треба не тільки нашому народові, але й світові людей, які придержувалися б цієї мудрої засади. Треба світові людей праведних з високими ідеалами, з великими моральними вертостями. Тому молодь повинна виховуватися на Христових ідеалах, бо тільки Христос може ушляхотнити людські серця і врятувати світ від загибелі. Від Української Католицької Парафії в Брендоні промовляв о. декан С. Тарнавецький. Він говорив на тему “Молодь як будучність українського Народу, а також цілого людства”. Молодь як найбільш динамічна частина народу завітчує чоло свого народу вінком сили, слави, героїзму та високими вартостями моралі, або в від’ємному значенні корить його з пропасть. Молодь, це квіти народу і нічого доброго не може сподіватися той нарід, коли його молодь на весні життя зітне мороз зла. Одиною заохороною перед такими морозами є високі Христові ідеали, тільки вони можуть захоронити молодь перед злом на весні життя”. Далше говорив о. парох про значення 50-річного Ювілею нашої Української Католицької Ієрархії в Канаді, який припадає на цей рік, та жовтня 1962 р. Потім промовляв Николай Бабій, студент з Брендон-калідж

на тему: “Чим повинна займатися молодь на своїх сходинах”. Далше промовляв Данило Лабай, провінційний президент УКЮ Манітоби. Він говорив про: “Конституцію УКЮ”.

Від канадського Українського Католицького Клубу в Брендоні зложив привіт п. Петро Романюк — голова Клубу. Опісля промовляли представники поодиноких Відділів УКЮ. Від Мавтен Ровд Варвара Зварич — голова, від Сенді Лейк Леррі Кристалович — голова, від Ньюдейл Сулимка — голова, від Шол Лейк Лев Просак — голова, від Овкбурн Галина Мельник — голова, від Брендону Іван Цкрип і Лин Кузенко. Після промов і привітів відбулася забава з танцями. Головним провідником забав і танців був Лин Кузенко.

На другий день в неділю рано, учасники З’їзду були на службі Божій і всі приступили до св. Сповіді і Причастя. В часі Служби Божої по св. Євангелії проповідував ВПреп. о. Н. Годований, ЧНІ, на тему священничих покликань.

По Службі Божій відбулося в залі спільне снідання, а відтак дискусія на релігійні теми під проводом ВПреп. о. ігумена Н. Годованого ЧНІ. На закінчення учасники конвенції рішили на будуче робити такі окружні З’їзди, бо вони okazуються дуже позиточними. Як місце таких З’їздів вибрано Сенді Лейк, бо ця місцевість лежить по-середині парафій.

Адміністраторами конвенції були: Леся Ваврух і Іван Скрип з Брендону.